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THE COMMONWEAL

A Weekly Review of Literature, The Arts and Public Affairs

Friday, September 8, 1933

CHRISTIANITY AND COMMUNISM
Nicholas Berdiaeff

BLUE EAGLES IN ACTION
John Gilland Brunini

THE CHALLENGE OF CHARITY
An Editorial

Other articles and reviews by Becket Gibbs, Will Holloway, William Granger Ryan, Paul C. O'Connor, Frederic Thompson and Raymond Larsson

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A Weekly Review of Literature, The Arts and Public Affairs

Volume XVIII | Friday, September 8, 1933 | Number 19

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THE CHALLENGE OF CHARITY

WE UNDERSTAND that more than twenty of the archbishops and bishops of the Catholic Church in the United States have already signified their intention to attend the National Conference of Catholic Charities, the nineteenth annual session of which is to be held in New York, October 1 to October 5, and that even more than that large number may eventually foregather. This fact alone, even if not supported by many other considerations, proves the extreme importance of this coming event. For this is a time when the heads of all the dioceses are confronted with urgent problems at home. Only extraordinary reasons can prevail with them to make them leave their posts of immediate duty. Such reasons exist in this case. For the problems which press upon them are precisely those with which the conference will deal, and each shepherd of a diocesan flock will be strengthened and aided in his local work by and through his coöperation in the conference. So too will the devoted workers in the general field of Catholic charities. And this applies to all, both leaders and workers, not only in relation to their specific tasks, but also because of the greatly increased importance of their work, in relation to the national social crisis. For these reasons, all Catholics—and, indeed, the general public—should, and undoubtedly will, display an unusual interest in this great conference, which at all times is a fundamental factor in Catholic Action. The further fact that the centenary of the Society of St Vincent de Paul will also be celebrated by the conference obviously increases not only the interest in this event, but likewise the keenness of spirit of all those who will take part in it.

The key-note of the occasion is struck by Cardinal Hayes in his message of welcome to the expected delegates and visitors, published in the invitation issued by the executive committee of the conference. His Eminence writes:

"Because of the vital relationship of Catholic Charities to the work of social reconstruction in the nation and throughout the world, and because of the beneficent and guiding influence which the Society of St. Vincent de Paul has had upon the development of social service in the United States, I am indeed grateful that the opportunity is of-

fered to me to welcome the conference this year. Never before has the Church had a more imperative call to service than at present, and never before has she been so well equipped by organization, discipline, understanding and experience in ministering to the woes of mankind to meet this call in the particular field represented by this conference. With God's blessing, this conference will point the way to an era of social reconstruction in which the trials of the past may be used to build a firm defense against their recurrence."

As the invitation points out, the previous meetings of the conference in other cities have had a potent influence not only in welding the Catholic people, "both clergy and laity, behind a balanced and comprehensive Catholic charitable program, but have knit into the program an intimate knowledge of the problems of particular sections." Emphatic agreement must also be registered with the statement that it is fortunate that the conference should now be held in "the city where the greatest variety of social, economic and racial problems have been met and which furnishes the most comprehensive field for studies related to the great national problem of social reconstruction."

It is gratifyingly evident that the directing minds of the conference fully realize the tremendous possibilities—and also the responsibilities—of this year's conference. Well would it be for Catholic Action, and for the nation as a whole, if the vision of these leaders could be rapidly spread among the Catholic people. The high challenge of Christian charity is uttered by this invitation to the conference without qualification, in forthright terms. At the forefront of the program that challenge is placed in words of final authority, the words of Pope Pius XI, quoted from his great letter on social action, "Quadragesimo Anno," as follows: "Let, then, all men of good-will stand united. Let all those who, under the pastors of the Church, wish to fight this good and peaceful fight of Christ, as far as talents, powers and station allow, strive to play their part in the Christian renewal of human society, which Leo XIII inaugurated in his immortal encyclical, 'Rerum Novarum'."

The program itself is comprehensive. All the main fields of organized social service will be surveyed by experts and practical workers, while details will be unified by the spiritual motives which are the compelling force of even the most technical subdivision of any topic. Naturally, great prominence is given to the St. Vincent de Paul Society, which has been characterized as the "outstanding expression of Catholic Action throughout the world," and which has been so signally successful in the United States for more than eighty years. From the first meeting of the conference to the last the program is rich with Vincentian features.

Special prominence also belongs to the women's groups. Leading a notable array of women social workers are such nationally known personages as Miss Frances Perkins, United States Secretary of Labor, and Mrs. Nicholas F. Brady, Chairman of the National Women's Committee on Welfare and Relief Mobilization. Everybody knows that a major part of the success of Catholic charitable activities is due to the unselfish devotion of Catholic women. The Sisterhoods and a multitude of lay organizations have always and everywhere carried on that work which first began among the women who followed Our Lord, and the high degree to which American Catholic women have carried the work of charity is one of the greatest proofs of the unceasing vitality of the Church.

All these various activities will find expression in this year's program of the conference. "Discussions and interchange of experience," as the invitation booklet states, "will point the way to important contributions in the solution of the many new problems encountered in this wide field of effort."

The points at which the work of Catholic charity touch or are affected by the new trends in this age of tremendous social changes will also be dealt with. A list of the speakers entrusted with these topics includes many of the most distinguished of our Catholic experts, while many notable non-Catholics will also coöperate.

Great results may confidently be expected, therefore, from this uniquely important gathering of the hosts of charity.

WEEK BY WEEK

Yeast in Europe

ABOUT the last word that can be said on foreign affairs (if not on domestic, as well) is that we are living in a fast-moving world which happens to be none too easy to understand. The silent, yet grim, warfare of international economics goes on. Italy's destinies for the moment are in the ascendant. France during the past years has fought the battle against *Anschluss* with outpourings of money and threats, and the results are now of prime benefit to Italy. The tentacles of Austria's dependency, which are the outgrowth of her having been carved into a restricted area that to a degree greater than any other cannot achieve economic self-sufficiency, after inclining toward the north have now definitely turned toward the south and may root there. Following recent conferences, it is reported from Rome that Italy is to grant Austria a free zone in the port of Trieste. This concession will divert the transportation of Austrian goods across Germany and their shipment for oversea trade from Hamburg. It will lead to the expansion of Austrian traffic

with the Near East and Mediterranean ports and, it is said, Austria will found a mercantile fleet of her own under government auspices. Italy is also granting preferential treatment to Austria's exports to Italy as well as to those of Hungary. Outstanding developments along these lines are expected within the next two months. Meanwhile Rumania shows increasing signs of deserting the Little Entente for a rapprochement with Hungary, and thus with the new bloc being established by Mussolini. The Rumanian Cabinet is sending a delegation to Budapest to discuss the forming of a grain-selling pool. Germany, now totally isolated, would seem to have lost not only the World War but also the subsequent silent war of international economics. However, the one stable circumstance that the history of the total area under consideration would indicate, is that sudden, if not violent, changes may be expected there regularly.

IN A SENSE we would hail the wheat agreement negotiated so successfully in London by the United States representatives, Messrs. Henry Morgenthau, sr., and Frederick E. Murphy, as a realistic achievement by international conference. But when one starts to wander through the mazes of what the agreement attempts to do, the means of achieving its purpose which Secretary of Agriculture Wallace described as "international coöperation to break the vicious cycle of surpluses, excessive tariffs, ruinous prices, economic paralysis and bread lines in this and other countries," then one's brain begins to reel at the vastness and intricacy of the enterprise and the number of places where cheaters or near-cheaters who simply gave themselves the benefits of all the doubts could wreck the whole thing. One of the weakest points in the plan is the general agreement expected of the importing nations to reduce their tariffs on wheat as the world price rose, so that they should continue to be importers of wheat. This is expecting a good deal of human nature. It is expecting the importing nations, largest of which are Great Britain, Italy, France and Germany, to forego tariff revenues for the benefit of the four great exporting countries, the United States, Canada, Australia and Argentina. It is also expecting the former to deny to their own farmers eager to grow wheat in the face of advancing world prices the benefit of existing protection. Familiar realities would indicate that this is not likely to be popular politically at home in these countries. A great deal of tiresome recalcitrance and future conferring looms ahead. But painful as these prospects are, they are certainly less so than economically determined warfare. And wars are no less inconclusive, no less final, definite and lasting in their determinations. In short, while appreciating the difficulties of any large-scale coöperative efforts, we must not shirk them.

Trouble of Agreement

THIRTY-NINE upstate and Long Island counties have sent in their first reports on the moral and social effects of legal beer. Just made public by Chairman Mulrooney of the state board of control, these comments and statistics show an improvement over previous conditions so instant and so marked that they might surprise even an optimistic advocate of repeal. There are decreases in arrests for drunkenness, especially in the key category of drunken driving; speakeasies in several of the counties have disappeared, and bootleggers are diminishing. It is encouraging, too, to note that there is very general support of the law and the regulations of the board. Only eleven of the reporting thirty-nine units recorded violations, and these amounted to no more than twenty-nine. And there was, besides, a definite element of positive approval pervading the reports. The board's prohibition of drinking places hidden or screened from the public—the vicious condition which made so many of the abuses of the saloon possible—elicits general favor, even among the proprietors of refreshment spots who have had to incur the expense of cleaning, repainting and remodeling. It is seen that the improvement in atmosphere and the cordiality of public sentiment have more than warranted the outlay. Even the drys of one county come into the report as being "quite pleased." They may well be. By the signs, unless some unforeseen monkey-wrench hurtles into the machinery, an era of civilized drinking is being ushered in.

First Fruits of Beer

COLONEL LINDBERGH'S latest transatlantic flight has been as unpretending and slow, superficially one might say as casual, as his first was spectacular and swift. It was July 9 when he and Mrs. Lindbergh left New York, and a series of broken, leisurely flights since then, covering points at short intervals in Canada, Greenland, Iceland, the Faroe and Shetland Islands, has only now, two months later, ended in Copenhagen. Yet if art is defined as the unhesitatingly accurate use of one's medium, the achievement of a projected end completely and above all simply within the limitations and conditions laid down, and finally, the imparting to this achievement of a uniquely individual tinge or flavor, then this flight must be called as artistic as that other, or as the even more remarkable goodwill flights which followed it. They were carried out, it will be remembered, over a vastly greater range, under vastly more varied flying conditions,

The Colonel's Art

and in conformity with a heart-breaking schedule. This time Colonel Lindbergh was not doing distance-hopping. He was soberly charting airways, observing weather drifts and land conditions and making maps. The pace suited the purpose; but, unhurried as it was, it bore that token, mile by mile and landing by landing, of being directed by someone who was perfectly sure of himself and of what he wanted to do, which is the flying colonel's hallmark. The final element of this flight was also familiar. Even as the "flighty Americans," the stolid Scandinavians swarmed about his craft (in boats this time), disregarding his succinct requests and endangering both it and themselves. He finally was forced to rise from the outer harbor and to take refuge in the naval airport.

Insanity and Play

THERE is no more horrible commentary and challenge to our times than the steady increase in insanity which is reported year by year. Couple this with the prevalence of crime and the sociological insanity which permits a superabundance of almost every kind of so-called real wealth side by side with an unprecedented extent of pauperism and poverty, and we see that the popular evolutionists who pictured our times as the perfect flower of an automatic natural selective process through the centuries, have much to explain. There are more mental patients in the hospitals of the United States than all others combined, Colonel H. Edmund Bullis, executive officer of the National Committee on Mental Hygiene, declared warningly in a nation-wide broadcast. "A recent study of mental-disease expectancy in New York State showed that one person out of every twenty-two becomes a patient in a mental hospital some time during his or her life," he reported. There are 400,000 patients in public hospitals supported by taxation in the United States, and these alone present a total bill of more than $200,000,000 a year. "Among the community measures favorable to the creation of a mentally healthful environment, none is more important than those which have to do with the development of recreational and other resources of the community, that serve the leisure-time needs of our people and contribute to the preservation of their physical health," concluded the Colonel. We would not wish to diminish in the least the Colonel's efforts in behalf of bigger and better playgrounds. We are for him and for the work of the National Recreation Association that was sponsoring his talk; we unqualifiedly endorse their efforts as being of major national benefit to health.

WHERE we part company with the Colonel, however, is in putting first things first. "Seek ye first the kingdom of heaven," in all simplicity we believe is a realistic injunction. If a plague of insanity and crime and want in the midst of plenty is upon the world, it is because with the increase of scepticism about an intelligent God and of fanatic belief in automatic, mechanistic laws discoverable by human ingenuity, there has been a marked decrease in putting things in their right order. With the increase of a sceptical, *laissez-faire* know-nothingism about man's place in the infinite creative scheme, and his personal destinies and responsibilities therein, there has been a softening of moral fiber and brain fiber. True religion instead of being a mental escape is the most realistic thing there is. With all due respect for the accomplishments of mental hygienists, preponderantly their work is a pampering process and there are ample grounds for wondering if the cure is effective. True religion, on the other hand, requires a stern facing of realities, even to their uttermost conclusion. The way is hard and it involves a straightening of personal habits against a clear and explicit code of morality. The confessional, while it offers the inestimable boon of letting the individual unload the tension or weight of his sins, requires not passive but active effort by the confessee to consider his errors, to consider their abhorrence, to do penance for them and to resolve firmly to avoid them. This is only one of the sacramental aids to the individual's facing and meeting his responsibilities and opportunities as an intelligent, responsible creature in eternity. Better than going out in the woods to hear the birdies sing and to pick flowers, better than flying trapezes and shoot-the-shoots, football fields and swimming pools, are these first things. This is a minority opinion in this country, we fully appreciate, and we think it is therefore all the more important that we invite an examination of the evidence.

OUR PRIESTS AS LEADERS

SO KEEN, so pressing, and so urgent are the many practical problems of the national crisis, that what may be termed the long-range aspects are not only less apparent but seem almost academic when they are brought up for discussion. Although large numbers of the unemployed have been restored to work, there are still millions left idle. While in many parts of the country the burden of relief of the utterly destitute has been lessened, in other parts—New York City, for example—it has increased. Meanwhile, the thought, the energy, the time, of countless men and women are demanded for the tremendous task of setting up the intricate machinery of the National Recovery Act, so that to divert any of this concentrated attention to less obviously necessary subjects bears a semblance of pedantry. Nevertheless, there are some highly

important aspects of the national crisis which deal with fundamental things and which demand consideration even in the very midst of the hurly-burly of efforts to deal with the great practical jobs.

For our own part, we believe that it will both hamper our immediate tasks, and create future problems even more difficult than those we now face, should our leaders, and the mass of workers, in the recovery work, fail to recognize the fact that we are permanently launched upon an era of fundamental social changes. We cannot possibly return to the system that dominated our lives before the war. What Dr. Nicholas Murray Butler said in his Southhampton address on September 2, on this point, expresses the truth magisterially:

"Principles of social order and of political organization long thought to be solidly established and beyond reach of successful attack, are not only being challenged but violently overthrown with a very considerable measure of popular acclaim. What this signifies is that we are passing through a period of revolution though most of us do not recognize it as such because, for the most part, it is dispensing with armed force or with physical violence. Russia and Germany are the two outstanding exceptions. Throughout the rest of the world the revolution is going forward, here slowly, there rapidly, usually without physical violence or military accompaniment.

We are practically concerned with the bearing which this fact has upon Catholic Action, and we rejoice at finding the matter discussed in two important contributions to the current number of the *Ecclesiastical Review*. A lay journal deriving its principles from the Catholic religion depends upon the leading, and the instruction, of the official organs of the Church very much as individual lay Catholics and lay organizations depend upon the inspiration and the guidance of the clergy. Such a dependence may seem to non-Catholics—or even to impatient Catholics—to be a handicap to action. It certainly is, at times, to quick action, it always is to hasty action; but it need not be to effective action. Not all actions remarkable for their promptness, or spontaneity, are commendable for their wisdom. We Catholics know that all the problems which trouble humanity are at bottom religious. We know also—for twenty centuries of experience have taught us—that our bishops and priests alone are competent to guide us in the use of religious forces. Nevertheless, it does still remain true that the natural, and right, and indispensable dependence and reliance of the Catholic laity upon their clergy, can result in great failures of Catholicism in specific instances—if it should happen that the clergy itself is not sufficiently awake to its responsibilities and its opportunities. There is the instance of the French Revolution, for example. There are many others.

The question as to whether the Catholic clergy today is alive to its leadership is a very pertinent one. It is raised by both the articles to which we have referred. Father R. A. McGowan deals with "The Priest and the Industrial Crisis." Father M. V. Kelly discusses the relation of the priest to such special aspects of the crisis as excessive profit-sharing. Pointing out that there are steps taken by the National Industrial Recovery Act which are specifically in agreement with the principles—and even the measures—taught by the Church, Father McGowan also refers to further steps which must inevitably be taken, but what these are to be nobody certainly knows. And whether they will be good steps or wrong steps, nobody at present can say. But if such steps are to be in agreement with Christian principles will depend in large measure upon the influence of Christian apostles.

On this subject Father McGowan quotes Pope Pius XI (and he says that the English version is "a pale imitation of the vigor of the Latin original"), to this effect: "It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train effectively, these lay apostles, amongst workingmen and amongst employees." For the Holy Father, in speaking of "the means for making Catholic social teaching accepted and practised among the vast numbers who deny it," places first among such means the rising up of veritable apostles of social action among workingmen and among employees and merchants. Specific means for extending this apostolate are suggested by Father McGowan. They are far from being merely theoretical. They are based upon the great amount of practical work already accomplished by the Department of Social Action of the National Catholic Welfare Conference.

That there is a great and pressing, an urgent, need for the extension of this apostolate among the clergy as well as the laity, is the main message of Father Kelly's valuable paper. A very realistic account is given of the lack of definite knowledge of how to apply spiritual and moral principles to actual instances, to specific circumstances. We heartily recommend our readers to study both these articles. It cannot but be heartening and helpful to lay Catholics to know that this most practical subject is being studied by their spiritual leaders. Lay Catholic Action is an actual co-operation in the work of the clergy—but it absolutely depends for its value upon the degree of awareness of specific problems, and the ability to solve them, possessed by the clergy. Great things will be accomplished as this movement proceeds among our teachers and our exemplars.

CHRISTIANITY AND COMMUNISM

By NICHOLAS BERDIAEFF

The author, who resides abroad, was expelled from Russia by the Czar for being too Socialistic, and returning after the revolution, he was expelled again, this time by the Bolshevists, for not being Socialistic enough. He is a member of the Russian Orthodox Church and first attained literary prominence in England for his essay on the Russian revolution which was widely read there and subsequently published here in the "Essays in Order" series. Later this month his book, "The End of Our Time," will be published.—The Editors.

COMMUNISM is not only a Russian phenomenon; it pertains to the whole world. The challenge which Communism throws out to Christianity is not only a warning of danger from without; it is also an awakening of the Christian conscience. Communism is a complex phenomenon and can be, must be, studied from different angles. It is also a reminder that the "goodness" which had been proclaimed by Christianity was never fully realized in actual life and too frequently remained in the realm of fine words. The capitalistic order established in the nineteenth and twentieth centuries was, perhaps, the most unchristian order history has ever witnessed, as regards the relations of man to man established by it. Not only Christian love, even simple social justice in human relations, was not realized by the Christian power of goodness; and it was the powers of evil which took upon themselves the duty of establishing goodness upon earth. In Christian history it has become the habitual order of things that some part of goodness, which was not realized by Christians, was being established by people who had broken with Christianity and who were even hostile toward it. But goodness realized in this manner proved to be a perverted form of goodness. Christians cannot look upon Communism as the defenders of the existing order look upon it. The criticism of Communism does not mean a defence of capitalistic interests. Neither can Christians permit themselves a certain snobbish infatuation with Communism, such as we see in certain Western intellectual circles. For a Christian Communism is not only a social-economic and political problem; above all, it is a spiritual, a religious, problem.

Communism proclaims not only a new social order, toward which religion might occupy a neutral position, but it preaches a religious system, new ethics, very dissimilar both to Christian and to humanistic ethics. Communism puts itself in opposition not only to the capitalistic and bourgeois world, wherein it has a large grain of truth on its side, but also to the eternal truth of Christianity. Inasmuch as Communism wants to replace the capitalistic individualistic social order, which is built on the basis of personal interests, of egoism, of merciless competition, which prostrates itself before the Golden Calf, before the power of money; inasmuch as the new social order is based on labor, on social service for the whole body; inasmuch as it will do away with all exploitation of man by man—it has nothing antichristian in it. Quite the contrary! But when Communism rejects God, rejects the absolute value of human personality, rejects the spirit and inner spiritual life, rejects life eternal and makes a god of our life here upon earth; when it teaches hatred and violence—it becomes profoundly antichristian and is imbued with the spirit of Antichrist. This godlessness does not take its roots in Communism. Marx is not its first messenger. Communism borrowed its godlessness from the bourgeois-capitalistic world, from the bourgeois philosophy of the eighteenth century. For a long time godlessness had already been poisoning the human souls of the civilized world. But very often it was hypocritically veiled. The godlessness of Communism is open and militant. The capitalistic world made use of God and of religion to further its own interests. Communism sees no advantage for itself in doing so. Therefore its godlessness is transformed into a persecution of religion. An outward, frequently hypocritical, perverted, and rhetorical Christianity cannot successfully oppose Communism. It has no force to do so. The only thing that can oppose Communism is true Christianity, real, vital Christianity, bearing fruit in actual life, newly vivified by a heroic spirit. Communism must call forth a creative reaction of true Christian being, of Christian self-sacrifice, Christian sincerity and earnestness.

Communism is a profoundly interesting phenomenon for us. It is an integral system; it claims to have the right to dominate over the whole human soul, to its very depths. The Communist state usurps a dominion which, so far, was claimed only by the Church. No state, not even the most despotic, ever claimed the human soul. Christ established an eternal separation between the kingdom of Caesar and the kingdom of God; between the State and the Church. The state can demand only that which belongs to Caesar, not that which belongs to God. Communism rejects all such division; it demands for the Communist state and society not only Caesar's but also Divine honor; i.e., it demands that in the human soul there should remain nothing which should not be

subjected to the control of the state and of society; even all that which pertains to the spiritual life, to what is God's, not Caesar's. Communism is a return to a pre-Christian, a pagan, conception of the relations between human personality and the state. It is, first of all, an extreme dominion of the state (*ètatism*), the transformation of the state into an absolute value. Here we have to do not simply with the socialization of economic life, wherein Communism possesses a great grain of truth; but it is demanded that the whole human being should be socialized, that human consciousness should be so much changed that all personal feelings should be completely wiped out and only the consciousness of belonging to a collective body should remain. Even Marx himself and his Western followers did not see quite clearly this result of his teaching. It became fully apparent in Russian Communism, which modified in a very essential manner the teaching of Marx. It is therefore Russian Communism which is of a religious Messianic type, and as such belongs to the spiritual character of the Russian people. It is Russian Communism which sets before the Christian world problems of a religious character, and therefore demands that we should study it profoundly, trying to set ourselves free from all the bourgeois interests and prejudices, which have so often perverted the opinion of Christians.

The falsehood of Communism lies not in its social-economic or political aspect, to which the attention of the frightened defenders of the existing social order is riveted. Here Communism has even got hold, though in a perverted manner, of a certain Christian truth. The falsehood of Communism is, above all, in its spiritual essence, in the spiritual slavery, which it is offering to mankind. The rejection of God, a continuous, militant, final rejection, inevitably leads to the rejection of man. Both God and man are replaced by the coming social collective body. Christianity also seeks for a new life; a better, a more just life, an order of human life founded on a feeling of brotherhood, not on that of beast-like struggle, on competition and egoism. Christ calls us to a perfection such as the perfection of our heavenly Father. He tells us to seek for the kingdom of God. Loyalty to Christ's commandments demands eternal improvement, reform; a reaching out toward perfection; a regeneration not only of personal but also of social life; because the relation of man to man, to his neighbor, inevitably manifests itself in a social order; it projects itself into the social sphere. We must struggle not only against personal but also against social sin. Christianity wants a more radical victory over evil, a more radical regeneration of life, than Communism demands. In Communism this transformation is seen in a secularized manner, in a soul which has lost faith in the Christian idea of God's kingdom; yet even here the origin of the idea is a religious one. But contemporary Communism declares that God's kingdom is on earth and exists without any God whatsoever.

The opposition between Christianity and Communism lies in the fact that Christianity subjects the seeking after a more just and perfect society to God Himself, as the Source of all Life and Truth; it also accepts the unconditional value of human personality, which was fashioned in the image and likeness of God, i.e., it demands that society should respect the spiritual life of man. But Communism cuts off the idea of a perfect social order from the conception of God and of human personality. Therefore for Communism the aim and meaning of human life is limited to life upon earth. Militant Communism cuts off all that pertains to the beyond, all that is transcendental; it rejects eternity. This quite changes the character of social life. Its improvement and perfecting is not a path toward God's kingdom, toward life eternal in God and with God. This social order is deified in itself as the final condition of man, as his final fate, beyond which nothing exists. Therefore social life and social organization completely and definitely subject man and crush out his spiritual life.

Christianity cannot be contrasted with any kind of economic system, and there exists no economic system that would be binding for all Christians of all times and all countries. Social order changes with time; it is built up by men. Only the spiritual foundations of society may be eternal. It has done much harm to the Christian cause in the world, to Christian influence over social life, to pin Christianity down to the old decaying social order, which Communism is opposing. This also interferes with our struggle against Communism, because it furnishes an argument against Christianity and permits Christianity to be accused of defending the interests of the dominant classes. Christianity may accept the most radical social revolution, i.e., the most radical changes in the very principles upon which human societies are built, if these revolutions do not go counter to the spiritual principles of Christianity; to the eternal truths concerning God and man, who was fashioned in the image and likeness of God. But these eternal spiritual foundations of society are quite rejected and outraged in capitalistic society, a society which is most godless and inhuman. Therefore Christianity, in all its purity and unperverted by any social influences, can, in no wise, be considered on the side of the bourgeois capitalistic front against the Communist danger. The position of Christianity in the world-struggle is quite unique and independent. To be able to get a clearer idea of the problem which interests us we must get at a deeper conception of the ideology

of Communism. This is something which very few try to see.

Marxism is the ideological basis of Communism. The philosophic foundation of Marxism is materialism. But this materialism has become old-fashioned and does not correspond to contemporary science and philosophy; does not exhaust the whole of Marxism; is not the last word pronounced by Communism. Even in the world-view of Marx and of Engels, aside from the elements of an extreme sociological determinism (economics determines the whole of life, all its ideology) and of economic materialism, which aspires to the dignity of a scientific theory, there is a tendency to create myths; there are elements of religious faith. Such is that side of Marxism which is directed toward the future. The belief in a coming perfect social order, in a final victory of reason and justice; a belief in the messianic mission of the proletariat, which, as a class, is called to be the saviour of mankind, which is the "elected of God"—repetition of the Hebrew expectation of the kingdom of heaven upon earth (Hiliasm). A materialism which sees in the world only thoroughly irrational material processes gives us no foundation for a belief in the coming victory of the *Logos*, of reason. The exclusive dominion of an egoistic class struggle of interests gives us no foundation for a belief that a world brotherhood will ever be attained. The empirical features of the proletariat, of an oppressed class deserving our pity, give us no foundation to believe that it will be able, only because of its economic situation, to create a higher human type. Obviously Marx drew his faith and hope from another, not materialistic source. The attitude of Marx toward the future is radically contrary to his attitude toward the past. All that is past is for him colored in the blackest dye and can be explained fully in a materialistic manner. The future, on the contrary, is illumined by the brightest of colors and presupposes the existence of idealism. Marx created a whole myth concerning the proletariat as an elected Messiah; and this has as little in common with a scientific foundation as every other kind of myth.

In Russian Communism, in Soviet philosophy, a real crisis is taking place. Russian Communism has chiefly accepted not the scientific evolutionary deterministic elements of Marxism, but its mythological revolutionary pseudo-religious elements. The younger Soviet philosophers attack the mechanistic tendency of materialism as a heresy, and give a non-deterministic explanation to Marxism, which has been rechristened Marx-Leninism. They have taken Marx's and Engel's words concerning the leap from the kingdom of necessity into the kingdom of liberty seriously; a leap which is to take place during the transition from the capitalistic order to a strictly Socialistic one. They reject a mechanistic explanation of movement as a force proceeding from an impulse received from outside. They accept the principle of a self-centered movement engendered from within; a movement not determined from outside. Thus they try to create a philosophy corresponding to the period of "proletarian revolutions," which should explain the possibility of having a proletarian revolution and a proletarian dictatorship in an agricultural, peasant country with an undeveloped industry, and a relatively small proletariat. The possibility of this had not been foreseen even by Marx himself. The results at which these philosophers arrive might, I think, be called "Social Titanism." They have understood that a mechanized materialism is not at all favorable for the development of activity; that it is not at all a dynamic, revolutionary philosophy. The Soviet philosophers want to keep the name of dialectic materialism, but they endow matter with spiritual qualities, attributing to it liberty, speech, activity, creative impulse. Such dialectics are a revolutionary philosophy. Both Marx and Engels thought so. Dialectics, in contrast to mechanics, are dynamic and revolutionary in the highest degree. An idea which has taken full possession of a small but well-organized minority, may cause a revulsion in the whole world. Every young Soviet citizen feels that it is his mission to rebuild, transform, not only Russia, but the whole world. This creates the enthusiasm of the young generation; and thus materialism is turned into a peculiar kind of idealism. It is just this idealism which has brought Russia to famine, because it has destroyed the peasants' homesteads by violently grafting them onto collectivization, without taking into consideration existing conditions.

Communism has undertaken to solve the great problem of a social order founded on justice. But it has confused two different ideas: love, which pertains to the order of grace, and justice, which belongs to the natural order. Communism does not decide the problem of the brotherly communion of men, because such a communion is possible only in Christ. It wants to build up Communism by using violence; by means of state authority, i.e., along purely naturalistic lines. Therefore it leads to an extreme dominion of the state (*ètatism*) by attributing qualities to the state which can belong only to the Church. This leads to the rejection of man himself, of his soul, his inner life. We can force people to justice, but cannot force them to love, which is the gift of grace, not of law. Communism reminds Christians that they ought to create a Christian communion among men, a Christian Communism. Communism wants to replace Christianity, but it is powerless to do so. For Christians Communism can have a double meaning. And Christians would do well to give serious thought to it.

BLUE EAGLES IN ACTION

By JOHN GILLAND BRUNINI

UNQUESTIONABLY the movement begun by the NRA has not only enlisted the most elaborate organization for a public cause since the war but has as well gained the support of a preponderant majority of our citizens. These are facts which, now that the blue eagles have completed the first stage of their flight, can be considered as safe augurs of future success. This first stage has been the enrolment of all employers under the blanket code laid down by President Roosevelt. Meanwhile to check accurately on the results, a second campaign has been launched. It is now progressing simultaneously with another and even more important phase of the NRA program—the enlistment of the consumer. How immeasurably more important the latter is can be determined by a brief survey of the National Recovery Act machinery.

Essentially the blanket code is only a temporary measure. Under the NRA, the Chief Executive began by inviting all industries to formulate codes which all units in each would adopt for two years. Various conditions in the country necessitated more acceleration. The blanket code was the answer. Designed to continue until January 1, 1934, it provides a ready opportunity for the individual employer to enlist without waiting the adoption of a code by his particular industry. In consequence, when such major codes are accepted, the employer will pass from the blanket code and range himself under that of his own industry. By January 1, since then each industry is expected to have signed its own code, the need for the blanket code will no longer exist. Meanwhile this enrolment, universally voluntary, will have set up definite schedules of wages and hours.

The blue eagle program is primarily aimed to build up purchasing power in advance of production and prices. The latter, running in June so far ahead of the former, made imperative the blanket code. During the summer, because of the imminence of code adoptions, production was moderately stepped down but prices have continued to rise. Washington quickly realized that something must be done to increase purchasing power. Its move was first to build up that power; second to embark on a definite campaign to induce the consuming public, thus benefited, to buy. Those who criticize the government's haste in executing the first step must take cognizance of these factors. For the NRA is very much like a man on a long railroad trestle. He is walking toward the bank of reëmployment and increased wages. Below him is the abyss of overproduction and behind him is the advancing engine of higher prices. If he is to escape, he must move without delay to his objective. Once there he can more safely face new emergencies should they arise.

Probably several weeks must elapse before an accurate survey of the August drive's results can be made. All indications point to an unqualified success in well-nigh universal enrolment of employers. But the survey will not only gage this enrolment but will reveal what percentage has lived up to pledged obligations. Only on this latter figure can the full force of the move be estimated. The sharp distinction between pledge and observance is obvious, yet early in the enrolment drive evidently many employers overlooked or disregarded the fact. This situation eventuated in new methods to meet it. These, adopted by NRA committees throughout the country, must be continued, even if in modified form, far past the duration of this first drive.

An understanding of their importance can be obtained by an examination of the New York City NRA campaign. There, under the chairmanship of Grover A. Whalen, an organization, which high Washington officials declared a model, was built. Mr. Whalen characterized its program as one of "education and moral suasion." It was charted to proceed along three courses: the enlistment of all employers under the blue eagle; the insurance that all enlisted would abide by code provisions; and the dissemination of information. That there would be little difficulty with the first and last was soon apparent. Voluntary coöperation was and yet remains the fundamental principle. There were warnings, however, against any passing on to the public of the burden of code compliance by price raising. Mr. Whalen early declared that this was not the time for such a move. He maintained that all stocks and inventories then on sale were assembled before any codes involving readjusted wage scales went into effect. Profits, therefore, must come from increased volume of business, which the blue eagle program should produce. He thus indicated the heart of a plan which would be quickly nullified by price raising.

An executive committee of forty-two representative citizens, a publishers' committee of thirteen and a radio committee of five were appointed. These inaugurated their assumption of duties by a redefinition and condensation of the blanket code's provisions. This "code within a code" was approved by General Hugh S. Johnson, National Recovery Administrator, who hailed the move as proof that New York City was setting the pace for the nation. Its preamble asserted that "the revival of confidence and hope through created

stabilized conditions under which reëmployment of those now out of work is brought about, and all at a living wage" were the two main purposes. For factory or mechanical workers or artizans a thirty-five hour maximum week was set, with the right, however, to work a maximum of forty hours for any six weeks before December 31, 1933. The minimum wage for this group is not less than $.40 per hour (unless the hourly rate on July 15, 1933, was less than $.40 cents; but in no case less than $.35). For all others the maximum week is forty hours, although this maximum need not set a limit on the number of hours shops and other distributing agencies may remain open. Workers in this second group are provided with the following minimum wage scale per week: $15 in cities of 500,000 or more; $14.50 in cities between 250,000 and 500,000; $14 in towns and cities between 2,500 and 250,000; and $12 in towns less than 2,500.

Exceptions to these hours and wages are made for registered pharmacists, professional workers, managerial executive employees now receiving $35 per week or more, highly skilled workers on continuous processes and those employed on emergency maintenance and repair. The elimination of child labor was emphasized. None under sixteen years may be employed in factories or at mechanical labor. The only minors permitted to work must be fourteen years of age, when they may be employed for three hours daily between seven in the morning and seven in the evening. "The code within a code" declared against any increase of merchandise cost over the price of July 1, 1933, by "more than is made necessary through actual increase in production, replacement or invoice costs, or by taxes growing out of the Agricultural Adjustment Act."

The executive committee set up the following bureaus: Interpretation, Complaint, Compliance, Speakers, Publicity and Women's. The Interpretation Bureau, aided by a volunteer corps of lawyers, furnishes employers with guidance and information on their rights, duties and responsibilities. The Complaint Bureau receives violations of agreements by employers who have signed the code. In effect the work here inevitably takes on the nature of policing. Actually "policing" in August did not involve regular tours of inspection of industry. It was effected mainly through employees and, in some cases, employers who were closely watching their competitors. The reports of violations are investigated but, in August at least, were found mainly to have resulted from ignorance or misinterpretation. Where an actual violation existed and involved an employer-laborer dispute the Compliance Bureau, created to insure respect of all code agreements, came into operation. It invoked neither coercion nor intimidation but was prepared through mediation to rectify any failure of pledged employers to comply with the spirit, as well as the letter, of the code. What punitive measures are to be taken will be as a last resort and remain for the future. It is hoped, and it may well be, that the invocation of public opinion through publication of offenders' names will be sufficient to bring the recalcitrants into line.

A Labor Adjustment Committee was appointed to work within the scope of the New York City organization as a coördinating body in the adjustment and settlement of labor disputes, strikes and lockouts. The committee was additionally empowered to aid in the removal of the causes of such disputes. Organized labor was also given representation on the bureau staffs. In addition a Labor Mediation Committee of nine, composed of three members each from representatives of labor, employers and the public, was appointed.

The need of the latter body had been accentuated by the dressmakers' strike which had precipitated the most serious labor crisis with which the New York City NRA had to cope. From 60,000 to 100,000 workers within a radius of seventy-five miles abandoned work on August 16. Conditions under which they were employed were revealed in a recent article, "Sweat-shops and Social Justice" by Floyd Anderson, published in THE COMMONWEAL. The National Dress Manufacturing Association had the day before unanimously decided to sign the blanket code. Union representatives declared that this organization was 98 percent composed of jobbers who obtained orders and farmed them out to contracting shops after bargainings which forced the continuance of sweat-shop conditions. Prime among the strikers' demands, then, was the acceptance by the jobbers of responsibility for wage and hour conditions in the shops where their work is done. The walkout was one of the greatest on record in the history of this troubled industry.

Mr. Whalen moved immediately to settle the strike which was justified by its aim to purge an industry grown cancerous with evil practices. He was later strengthened in authority by his appointment as mediator by the National Labor Board. He asserted that the NRA could not be "neutral in the matter of eliminating sweat-shops and the payment of a living wage." Through his efforts, representatives of both factions met to arbitrate their differences. After unremitting work by all participants, the final settlement was reached on the fourth day of the strike. Its terms assure the right of collective bargaining; establish a thirty-five hour week; fix for the first time in the industry a sliding wage scale; fix responsibility between jobber and contractor; and limit the number of contractors to be engaged by one jobber. The new agreements, by abolishing sweat-shops and "slave" labor, should eliminate the social injustices which were so flagrant in the industry.

The summary of this strike is adduced as an example of what can be effected by an NRA committee without appeal to federal agencies. The precedent it established also is important. For, although the blue eagle program emphasizes unselfishness, there remain opportunists among laborers, employers and Communists. The strike's settlement was a great victory both for the NRA and labor. Other strikes in New York City, lesser it is true, have followed and further disputes are incipient. But the NRA's vigilant and impartial committee is powerfully equipped to mediate quickly, effectively and lastingly. Mr. Whalen's first success is significant of what is being done to decrease working hours, to create employment, to increase wages and to eradicate piratical competition. It further reveals the potent factor which labor, organized or unorganized, will be in the months to come. The American Federation of Labor was quick to see this and pledge its loyalty. Its representation on the NRA committees in New York City guarantees an acceptance of what is done there as a standard for organized labor throughout the country. The federation has called upon all union men everywhere to report violations or improper exploitation of the blue eagle.

Here then is a veritable army ready for the "policing" of industry. Potentially it is augmented by every wage earner and the general public. If there are deliberate and unmistakable violations, it is almost certain they cannot go unnoticed. Local NRA organizations, however, in a second campaign, seek out this knowledge directly. Through block to block canvasses, a census of employers who have not signed the blanket code is being made and the results of the August program are being determined by a compilation of complete statistics concerning the wage, hour and employment situation in all businesses where the blue eagle is displayed. Those who have not carried out their pledges will find, according to official statements, that the government has ample means to correct such deficiencies.

With the NRA survey of the blue eagles' habitats, a campaign directed to the consumer is being conducted. Civic and fraternal organizations, religious and social bodies, educational institutions, and volunteers are participating. The campaign will have two objectives: the inducement of consumers to utilize buying power as soon as it is increased through NRA results but not before; and the pledging of consumers to the support of NRA establishments. Although this latter pledge may not be termed a move toward the boycott, in effect it will be just that—if there remain any known scapegoats to be boycotted.

General Johnson outlined this campaign's purpose in his speech in St. Louis on August 13:

> Outside of a few great corporations, there is not an employer in this country who can take on and maintain these vastly increased costs of reëmployment unless he is promptly compensated by increased business. . . . Buy, buy now! . . . It is the key to the whole situation. Either the whole structure is going down like a house of cards or we shall not again see the prices now available. It is a counsel of the plainest common sense—spend for reëmployment.

With this keynote the blue eagles' second flight has begun. An unimpassioned study of what NRA figures are now available must convince the doubtful that the movement has been so far highly successful. Random cases may be cited as indices. Thus one New York firm estimated that it would spend $1,000,000 yearly by adherence to the code. On a basis of 157,588 employers who had signed pledges on August 12, reëmployment was up 10, 20 and even 30 percent of their pay rolls. The city's twelve leading department stores reported the addition of 3,700 employees, an increase of 10 percent in personnel.

America is ready for the second campaign. The country is to be flooded with every known appeal to its patriotic impulses, its public conscience, its unselfishness and its confidence in the national administration. Every individual will be asked not only to be a participant but a watchdog as well. He must not only watch for code violations but even more importantly for unnecessary price raising. Thus he can report the first instances of anything approaching profiteering. On the rise of prices Washington itself will keep anxious eyes. The race must be continued for the next several months, perhaps for the next few years, with the buying power of the people constantly, if only a step, ahead of both prices and production. Even its promoters realize the race's dangers. But the American people are happily willing to take action. In its program of action the blue eagle has an appeal whose psychological importance cannot be overestimated.

Portrait of a Man

His life was rugged like a wind-blown tree
Planted deeply in New Hampshire soil:
No storm could shake his strong integrity,
No stain of laziness besmirched his toil.
He valued friendship more than high estate:
Home was his castle set upon a hill:
His comrade's wifely welcome at the gate
Moved him like a vesper sparrow's thrill
At eventide beyond a garden wall.
These things he prized—birds, flowers, trees,
The fragrant fields, ripe fruit, a glad bird's call:
Wisely, he chose these rich simplicities,
But I shall think of him as first a lover,
Adoring one true woman and none other.

HARRY ELMORE HURD.

GREGORIAN AT MANHATTANVILLE

By BECKET GIBBS

TO THE initiated, "Manhattanville" stands for the College of the Sacred Heart, while the Religious of the Sacred Heart and their accomplishments in the field of Gregorian music need no introduction. The "Musical Masterpiece Album M-177" issued by the Victor Company of Camden, N. J., includes five discs, recording the Requiem Mass (Missa pro defunctis) as sung by the Pius X School of Liturgical Music, conducted by Julia Sampson, and organ accompaniments by Achille Bragers, while the Celebrant's Chants are by Father V. C. Donovan, O.P.

It may be said at once that no church choir which affects the prescribed form of liturgical music can well afford to be without them. With the "Solesmes' Album M-87" they form as complete a reference as may be had. An excellent pamphlet accompanies this album which, to the uninitiated, as well as to the choirmaster, should be of the utmost use, while the translations of the Latin into the vernacular cannot fail to assist the singers in their expressive interpretations.

The first record is that of the antiphon "Si iniquitates" and the psalm "De profundis," which will be of the greatest help in elucidating the simple difficulties of psalmody. On the reverse there is the responsory "Subvenite" in Mode IV, one of those irresistible plagal melodies where a certain melodic freedom is to be discerned, which comes from the fact that it rises and falls above and below the keynote, or final, or tonic, whichever term is preferred. Nor should it be forgotten that the responsory form is the same as that which is now known as the rondo form, for all musical forms of composition can be traced to the palmy days of the Gregorian epoch.

Then we come to another antiphon, "Exsultabunt," with the psalm "Miserere mei Deus" which is probably the best known of all the Hebrew poems accredited to the royal psalmist, King David, another boon to choristers. This ends the ritual music that is prescribed for bringing the deceased from the house to the church and from the porch (where it is met by the sacred ministers) to the usual place before the altar.

The second disc brings us to the Mass itself, and we find the Introit and Kyrie, both composed in the same mode (VI) and both free from any note of sadness. Indeed, they are joyful and would seem to herald the approach of another soul to eternity. The late Dom Gatard used to call attention to the "musical rhymes" of these peaceful melodies.

In both these inimitable melodies we find that melodic freedom which characterizes all plagal melodies, though this must not be misconstrued as implying that authentic melodies are not equally free, though in a different manner. The latter are free within the compass of an octave (or less) but the former dip a fourth below and the same distance above the tonic. As illustrating what is meant, "Robin Adair" is a plagal melody while "The Last Rose of Summer" is authentic.

On the reverse of this disc is the Gradual, the most important musical number of the Mass and giving the title to the official book of music for the liturgical year, viz., Graduale Romanum. While all ritual music would seem to accompany the ceremonies, it is only in the Dominican Rite that the ancient ceremonial at this point of the Mass has been retained, and so we are bidden to "sit and listen to this music [between the Epistle and Gospel] for what it contains." But this particular melody, an aria of the highest order, is one of those exquisite melodies that have never lost their popularity and we find it in the Ambrosian manuscripts, allied to the text "Assumo coelo." It was the "unmusical Ruskin" who claimed that the test of a perfect melody lay in its ability to fit another text, but we do not know if he was acquainted with this particular air, which is prescribed for funerals and weddings, Easter and Christmas, as well as Quadragesima Sunday and many other occasions.

The Tract "Absolve Domine" follows and is another melismatic form, or type, of Gregorian music. It is the most popular tract-melody known and is used with ever-increasing effect on Holy Saturday, until it culminates in the "Sicut cervus" which is sung in the procession to the Font. Nor is it difficult to detect its psalmodic structure with a florid intonation, extended dominant, its mediation and protracted cadential ending. When understood and appreciated, it is undoubtedly one of the most convincing melodies in existence.

The Gradual and Tract are followed by the famous Sequence "Dies irae, dies illa," which occupies the whole of one side of the third disc. Great is the number of composers who have utilized this threefold-melodic hymn of long ago. Even the vandalic Berlioz only served to emphasize its extraordinary and commanding beauty, although he was probably under the impression that he was improving it! Owing to lack of space it was found necessary to omit six verses, but it

should be borne in mind that this is not permitted in church, where every syllable of both Proper and Ordinary must be sung.

Then we come to the Offertory, which is the only complete Offertory left. When the process of abbreviating the services was effected, this Offertory escaped such pruning, as did also the Communion, thus leaving the entire Mass untouched and unreformed. Liturgical students ever mourn this curtailment of all the Offertories and Communions, but are grateful that the Introits, Graduals, Alleluias and Tracts did not share the same fate. The Preface, Sanctus and Pater Noster remind us that these traditional melodies have never been changed. The two former are inseparable, as the Sanctus is the logical sequel to the Preface and it would not be too much to say that the Preface, which must always be sung to the traditional melody, is never aesthetically complete unless that which follows is sung to precisely the same type of music. This Sanctus is the oldest we have and used to be as unchangeable as the traditional Credo.

The Ferial Pater Noster (by far the more ancient) follows and then we come to the Agnus Dei and Communion. Here again we have the most ancient form of the chant of the Agnus Dei, and this, too, was unchanging. As above stated, this Communion preserves the original form of all Communions and is interesting, if only on that account, though no one could deny its optimistic beauty, if that adjective may here be pressed into service. "Full of hope and strong and free."

The Mass is now completed and we come to the Absolutions, where we again strike the rondo form in the Responsory "Libera me" which is full of a devotional emotion, while the sudden return to the first theme of the Sequence "Dies illa, dies irae" produces that unifying effect that is so characteristic of the Church's Offices. In this particular instance, it is an abrupt reminder of that which has gone before and well does it serve its purpose.

The second Absolutions (sometimes called the Graveside Absolutions) are usually sung in church and for obvious practical reasons. These are to be found on the other side of this disc. The Antiphon "Ego sum" and the Song of Zachary ("Benedictus Dominus Deus Israel") command attention. The Gospel Canticles, including this of Zachary, that of the Blessed Virgin and that of Simeon are always treated to a more elaborate form of the Psalm tone. Coming at the conclusion of the solemnities, and remembering that they began with psalmody, a certain balance of musical form accrues therefrom.

Then, last of all, there is that glorious antiphon "In Paradisum," which escorts the body down the aisle to the waiting hearse. It is the happiest "farewell" that could be devised and has, very appropriately, been termed a "bon voyage" and welcome into eternity. It will be remembered that Vincent d'Indy used this with good effect in his "Legend of Saint Christopher" but, when we call to mind that it was Gregorian music that gave birth to harmonized music, we shall also appreciate the fact that even to the present day, the science of counterpoint (the highest form of harmony and its "oxygen") is founded upon given "canto fermi" or "cantus planus," terms which refer to the firm chant and the smooth chant of bygone days.

Pages might well be written concerning this Mass for the Dead, but it is hoped that enough has been said (though none of it has not been said before) to revive the mediaeval enthusiasm for the most complete and the most beautiful Mass that is left to us.

Without doubt there will be a great demand for this "Album M-177," and the Victor Company are again to be warmly congratulated on having achieved another brilliant success and invaluable addition to the world of recorded music. One has heard of the great number of lecture-recitals that have been given with the Solesmes' records, and these from Manhattanville will undoubtedly serve a like purpose.

On the excellences of the performances that have made these records possible, the New York *Times, Herald Tribune* and *Sun* have written eloquently and convincingly, and more than once.

From so many years of patient training by unexcelled teachers there has resulted that affectionate reverence for the liturgy and its accompanying rites, ceremonies and music that is so easily detected in these precious records. Never do they descend to the level of a mere musical performance, but are profound acts of faith and love.

As to the accompaniments employed in the making of these records, it is only necessary to say that the accompanist to this kind of music should never be heard, but should be missed. From first to last he stayed in the background, always sustaining and never hindering the youthful singers, who knew their work from first to last and needed no help nor reënforcement whatever. No greater praise could be bestowed.

One last word and this refers to the celebrant, the only legitimate soloist in the Mass. His contributions to these masterpieces are a model of what should be the rule and not the exception. When one comes to consider that this is the only kind of music a priest may use in his sacerdotal duties, it would seem that nothing short of perfection should characterize his every effort in all ecclesiastical solemnities.

FROM ESKIMO LAND

By PAUL C. O'CONNOR

THE HUM of wheels on paved or iron thoroughfares of the States, together with the restless activity of the American people, is strikingly absent from the banks of the Yukon. Northern Alsaka is a country of silence so profound that it seems to speak. Only the weird howl of a hungry Malemute or the horse roar of angry winds break the solemn stillness of this ice-bound country. The leisured habits of the Innuit are at first mistaken for laziness, but acquaintance with the North and its stern elements soon convince us that they are founded on a balanced sense of proportion and right living.

The Eskimo takes life as it comes and acts accordingly. He is so accustomed to meet the unexpected that the future, whatever it be, never causes him the least concern or anxiety. He is never in a hurry and for that reason enjoys life as it passes to its fullness. The white man and his inventions for decimating time are to him a source of philosophic wonder. When you tell him with pride that you can cover in an hour by airplane a distance that would take him a week to cover with his dogs, he will only answer with a non-committal grunt—"Eeee?" ("Yes?")—if you do not understand Innuit; but if you know his language he will laconically ask, "Chin?" ("Why, what's the rush?") To him, the impatient hustle of the white man is a puzzle. You inform him, quite readily, that it is to save time, and he will ask why you want to save time. To his common-sense mind life is just one thing after another anyway.

Travel for him is not an interlude in life. It is rather a part of life made especially happy by stopping at every cabin or igloo on the trail. The Eskimo on the trail is welcomed by a hospitality that has old-fashioned sociability backed off the map. For example, he will drive up before a cabin on the trail with his team of seven or nine dogs, leisurely unharness them, enter the cabin without knocking, throw his reindeer skin on the floor and in general make himself perfectly at home as he is supposed and wanted to do. Whether he knows his host or not does not enter his calculations. With the progress of conversation generally some relationship is found, be it only a fourth cousin, and then a friendship is established forever.

The Eskimo on the trail usually carries a little sugar, a little tea and a little flour. The host supplies the rest. The guest may stay a week, or linger for a month. He simply becomes a part of the family, and as such does his share in catching fish and cutting wood. He lives for the day and lets the future take care of itself. Worry, therefore, is a mental disorder unknown. Grey hairs are never seen except in the very aged. I have known an Eskimo when weather-bound for weeks at a time to simply take it as a matter of fact and with wonderful adaptability fit into the surroundings whatever they may be. He knows better than to complain against the elements. A real swear word is not to be found in the language. The strongest Innuit expletive is simply an emphatic "pshaw!"

The white man with his incessant quarreling, complaining, swearing, money grabbing, is truly a queer species to his simple mind. He therefore calls him in Innuit merely a "white." The word "man" is used exclusively in reference to natives. When a white stranger arrives, the natives generally speculate on just how long he will last. How many has he not seen bruised and broken by the stern and unyielding elements of his motherland!

Perhaps one of the best lessons that this simple people can give to their so-called educated white brethren is that of motherhood. This is one country where the fundamental injunction of matrimony—reproduction—is not abandoned. Babies are wanted and are looked for. Every Alaskan native mother is blessed with a child almost as regularly as the run of the fish in the summer. A baby is a treasure above all treasures. He is the uncrowned king of the native household. His every wish must be obeyed, and the little mite thus becomes in very truth a little tyrant. Yet when they grow to childhood they are never spoiled. They are models of submissiveness and docility. The old adage is perfectly true here, "children are to be seen and not heard." But the babies make up for them, as I know only too well at my Sunday Mass!

In time of sickness the devotion of father and mother runs along lines of heroism. The father will abandon his traps for weeks at a time. The mother will sleep neither day nor night. No selfishness of any kind is manifested here.

This country is a land where the fittest survive, yet a mother never gives up hope. I have known some who have lost four children in succession and still hope against hope that their next child will live. The pains of labor and childbirth are considered of small import compared to the treasure and joy they yield. Poverty and standards of living used by the educated as arguments against motherhood are not even dreamt of here. An Alaskan mother considers herself rich if she has infants.

And yet, if anyone had a right to complain at his hard lot, it is the Eskimo. His life is an everlasting shiver. He is tortured by the cold in winter, by the ubiquitous mosquito in summer. His raiment is a tattered reindeer skin, his food merely tea and salmon with a little poorly cooked bread thrown in. In my district he suffers a great deal from dreaded tuberculosis. But he never complains, neither does he fear death. In his simplicity he wonders how the white man who has so much is so unhappy.

God rewards the Eskimo for his childlike faith, with a philosophy of life which puts to shame that followed by our educated and pampered whites. I have yet to find an atheist in their midst. I have yet to find one who uses money as an end. I have yet to find one who would refuse to open his door to the poorest of the poor. I have yet to find a man who would even dream of thwarting conception, or a woman who would feel anything but sadness at being a wife and not a mother.

COMMUNICATIONS

ON PROFIT

Providence, R. I.

TO the Editor: The editors of THE COMMONWEAL give evidence of not being afraid of the truth, and it is only the truth that can free the world from its present plight; the way of expediency must lead us further into the depression quagmire.

The attempt is being made to assure profit to all business men, when any profit is an utter impossibility. More than fifteen hundred years ago, Saint Jerome thought that one man's gain in trading must always be another's loss, and now Henry Pratt Fairchild, professor of sociology, New York University, says in the foreword of his book, "Profits or Prosperity": "Some partial glimpses of the real source of the difficulty came to me from time to time, but it was not until a year or two ago that suddenly, as all births take place, the idea flashed into my mind that the tap root of the difficulty is the unrestrained struggle for profits, in an economic system where general and unlimited profits, particularly money profits, are mathematically impossible."

Professor Fairchild shows in his book not only that there cannot be "unlimited" profits, but also proves that there cannot be any profit, by citing the fact that industry cannot receive back more money than it pays out. Because, from what source can the consumers get more money than industry as a whole pays out?

Of course, the foregoing is beyond the comprehension of more than 99 percent of the people, but, as Professor Fairchild writes, "the only hope for real progress is that those of us who see the truth keep hammering away at it until at last enough people are convinced so that something can be done."

The truth is that there can be no general exploitation of labor, because the total price of goods cannot be more than the total sum of money paid for their production.

The only "profit" is interest, and not enough Catholic attention has been given to that section of the resolutions of the National Catholic Alumni Federation, where it says, "The principle of a fixed dollar indebtedness and its corollary of a fixed interest rate in a world of changing price levels is one of the major causes of financial instability and economic insecurity."

The expedient method of recovery that is now undertaken increases national and state indebtedness. All such indebtedness is automatically and instantaneously repudiated. As there is no means of getting anything in the present from the future, there is no possibility of the future paying anything to the present.

Let us illustrate the effect of increasing government indebtedness: Assume that there is $400,000,000,000 of wealth bearing interest at 5 percent. This gives $20,000,000,000 annually to the owners of the wealth of the country, and that is more than they can use or absorb; otherwise, there would be no depression. If the nation and states owe, say, $100,000,000,000 by means of interest-bearing bonds, there is then $500,000,000,000 demanding interest; but even $20,000,000,000 is more than the capitalists can utilize, and therefore the interest payment cannot be more than at the rate of 4 percent. Thus, the $100,000,000,000 of debt-wealth is nullified and fictitious.

Of course, the fundamental trouble is that the interest rate that can be effectively demanded cannot be greater than the rate of increase in population, which in this country is now less than 2 percent.

M. P. CONNERY.

PROHIBITION FORTY YEARS AGO

New York, N. Y.

TO the Editor: In a recent communication Mr. P. H. Callahan, the renowned apostle of prohibition, referred to a statement of mine which he characterizes as representing the prevailing opinion on prohibition. The fact is I made no statement on prohibition. I simply asked for facts, which Mr. Callahan endeavored to supply, rather infelicitously for himself I must confess.

He tabulates the years before and after prohibition and endeavors to show that the death rate due to alcoholism declined under the genial influence of his pet hobby.

In his tabulation he cites the years 1918 and 1919 as years of prohibition. Everyone old enough to remember can attest that prohibition came into effect (God bless the mark!) only in 1920.

According to his figures mortality due to alcoholism began to decline in 1918 (two years before prohibition, remember) reaching a low level in 1920. Then mark well, according to Mr. Callahan's own illuminating figures, ever since 1920, the year of prohibition, mortality due to alcoholism has increased, reaching a high percentage in 1928. We wonder what his findings would be had he pursued his investigation up to the year 1933. We feel assured it would be no proof in favor of prohibition.

As Mr. Callahan's tabulation is incomplete as to years, so also in percentage. He fails to include in his statistics the alarming number of murders committed by gangsters and beer barons, fruit of his cherished prohibition. It is inconceivable how any thinking and unbiased person who has lived through prohibition years has yet failed to see its demoralizing effects. Its influence has poisoned every avenue of social life. It has fostered and made prosperous the speakeasy, compared to which the open saloon was a house of prayer. Homes into which intoxicating drink never found admission in pre-prohibition days are now private breweries and distilleries. The flask is now a necessary appendage for the youth of both sexes. Paid agents of enforcement have grown rich by bribe and confiscation. Gangsters have amassed millions and dwell in palatial homes. But why prolong the threnody? Deliverance, thank God, is in sight. Prohibition is passing, much to the chagrin of the bootleggers, gangsters and the others who have not seen, and will not see, the light. The people at last have the opportunity to express their convictions, and, one by one, the states are registering their protest against one of the greatest monstrosities ever foisted on a free and intelligent people.

It is time Mr. Callahan would realize that he is sponsoring a dying cause and submit to the inevitable. Both he and Bishop Cannon (*clarum et venerable nomen*) might well start the swan song of prohibition and let a tear fall on its dying embers.

C. J. H.

Detroit, Mich.

TO the Editor: Going to any official or professional records compiled under so thoroughly discredited a régime as that of the Volstead era for reliable statistics on anything displays a rare disingenuousness. P. H. Callahan presents in your last issue figures from government files purporting to show the number of deaths from alcoholism before and after prohibition. All agencies, including the medical profession, were prejudiced in favor of the oligarchy in power; and what was lacking in reports, to show the benefits of penal asceticism, official puppets supplied. Have there not been enough of disclosures proving these things?

But what have these matters to do anyway with an absurdly false moral principle? Must we become converts to Manicheism if it can be shown that hooch is a better preserver of life than whisky? Should we apologize to the Cannons, McBrides, and Cherringtons because someone presents figures showing fewer cases of liver and kidney trouble during the late orgy of unprecedented crime than were reported before the era of national shame began?

The present writer had the acquaintance of Chairman Graham of the Judiciary Committee, and it is unthinkable that either he or his colleagues would not have made use of the figures presented to them, as your correspondent says they were, had they really a dependable and worthwhile bearing on the committee's work. To intimate that they were unduly suppressed is entirely gratuitous and wholly unjustified.

HENRY B. SULLIVAN.

CATHOLIC READING

Wilmington, Del.

TO the Editor: May I, sir, through your columns extend my hearty thanks to "A. McDonald," of San Francisco, for the splendid list of books mentioned under the caption, "Catholic Reading" in your Communications page of the issue of August 4.

As a recent convert to the Church from Presbyterianism, in my late twenties, they are proving a great help, enabling me to give more intelligently and intelligibly "a reason for the Faith within me."

I am recommending the list given by "A. McDonald" to my friends, who are interested in the Church, but, for the most part, horribly misinformed about her.

There are many factors in my conversion, as indeed there must be in nearly every instance where one leaves a former faith; but your book, "The High Romance" and THE COMMONWEAL have for a number of years influenced me strongly.

WALTER E. SMITH.

BOOKS

A Notable Convert

From Faith to Faith, by W. E. Orchard. New York: Harper and Brothers. $2.00.

IN THE first half of this book, Dr. Orchard records his "religious development," from his "evangelical conversion," through Presbyterianism, Liberalism, and Free Catholicism, to the Church of Rome. The narrative is as interesting as most records of the kind, and not more so. Much light, however, is thrown on the nature and development of Evangelicalism in England, particularly since the visit of Moody and Sankey in 1873. Also worthy of attention are the details given on the status and activities of the English non-conformist and Free Catholic groups in the last quarter-century. Dr. Orchard was active in both, and a leader in the second.

His account of the religious functions at the King's Weigh House in London, of which he was rector for seventeen years, shows that the tendency to borrow the outward forms of Catholicism is not restricted in England to the Anglo-Catholic group. It indicates, too, a singular failure to grasp the requirements of Orders and form necessary for the validity of the sacraments. Dr. Orchard, when he became desirous of consecrating and administering the Eucharist, simply sought an "additional commission" (or ordination), from whom he does not say, to supplement his Presbyterian Orders. Then he composed his own Eucharistic ritual. Likewise noteworthy is the desire he long cherished of "providing a temporarily separate episcopate, indisputably valid, . . . which would supplement the varying orders and jurisdiction of non-conformist bodies," convinced as he was that "the theoretical question of validity . . . is insignificant beside the greater necessity for preserving unbroken continuity and undivided fellowship."

At the time of his entrance into the Catholic Church, these ideas are naturally modified: yet he seems reluctant to concede the invalidity and consequent objective inefficacy of the sacraments as he had previously administered them. In this connection, he writes: "Whatever may or may not have been valid before, this [the Catholic sacrament] was *validus,* that is, stronger." This statement can hardly be judged free of ambiguity. It is possible also that the author's suggestions as to changes in the formulary of reception into the Catholic Church, as to the advisability of an official Catholic pronouncement against war, and one or two others, will be seen as coming with none too good grace from so recent an adherent to the Catholic Faith. These remarks, however, cast no reflection on Dr. Orchard's evident sincerity of conviction and purpose.

The second and more valuable half of the book is an arresting apologetical study. There can be no doubt that in these times apologetics can no longer hold strictly to the old method of appeal to the supposedly common ground of the Scriptures, since Protestantism in general has become too hesitant in its acceptance of the Christian

sources. The attempt must be made to revalidate the primal concepts of religion, revelation, dogma, church, and hierarchy, by an appeal to right reason. The aim is to show that there is a continuity between the first religious desiderata of reason itself, and the supernatural fullness of Catholicism; and that all other religious forms, in so far as they fall short of Roman Catholicism, break this continuity.

Such is the aim and method of the apologetical part of the present work. The treatment is comparatively free of technicalities, comprehensive, calm, and generally effective. If reservations were to be made on this estimate, they would bear notably on what might be taken for a too naturalistic attitude toward the motives of faith in the Church, and on a tendency to be almost too conciliatory in the effort to remove certain prejudices. Yet the book, especially in its apologetical section, is timely, and should prove useful to those who are concerned with the enlightenment of non-Catholics, and with the education of Catholics to a more intelligent, comprehensive and appreciative view of their religion and their Church.

It might be remarked that neither the English nor the American edition of this book bears an imprimatur; also that too many grammatical incorrections and typographical errors were allowed to slip into it.

WILLIAM GRANGER RYAN.

Real Adventure

British Agent, by R. H. Bruce Lockhart. New York: G. P. Putnam's Sons. $2.75.

MR. LOCKHART'S book has in it a great deal of the frank self-criticism which makes the "Confessions of Saint Augustine" the supreme autobiography of all time. In addition, Hugh Walpole, in an introduction, vouches—unnecessarily it seems to me—for the truthfulness of his friend, the author.

Returning to his native Scotland in the early twenties, after an escapade in Malaya, which resulted in his permanent banishment from those isles of delight, Bruce Lockhart, whose boast it is that "there is no drop of English blood in my veins," was appointed British Vice-Consul at Moscow. And here, until deported by the Bolsheviks in 1918, he was privileged to observe, at close hand, the slow crumbling of an empire into dust.

For the understanding of the men and the events about him, Lockhart possessed peculiar fitness. He spoke Russian fluently, was fond of Russian life and Russian people, and due to his official position—during the latter portion of his stay he was head of the British Mission to Russia—was in close touch with the leaders of Russian thought and action. In addition he possessed a lucidity of ideas and a gift for prompt decisions, that must have often sent unpleasant shivers down the backbone of British bureaucracy.

After the Russo-German peace of Brest-Litovsk, the question of Allied intervention in Russia became of supreme importance. Lockhart, who interpreted with accuracy the events about him, was utterly opposed to any

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such intervention. England was still admired in Russia and the Soviet government had not yet crystallized into the heartless, atheistical machine it was later to become. Had Lockhart's advice been followed, and friendly relations with the Bolsheviks then been established, it is highly possible that events in Russia would have taken a different course. But the Allies preferred to listen to the idle dreams of Czarist refugees, with the result that civilization is now faced with the appalling problem of Soviet Russia, and Bruce Lockhart, whose story, with its pen-portraits of Lenin and Trotsky, is more fascinating than any novel I can readily recall, is still in the shadow to which British bureaucracy consigned him.

WILL HOLLOWAY.

A True Individualist

Experiences and Impressions; Autobiography of A. A. Anderson. New York: The Macmillan Company. $3.00.

THIS is an amusing and readable record of American Victorianism, with all its grand manner and liking for a kind of baroque opulence and ornamentation for its own sake. The author was a well-known artist who seems to have commanded the wealth of a caliph. He was *par excellence* the society artist, rather than the type of the Muerger bohemian of the period. He studied in Paris, traveled, knew famous people, won important prizes and commissions, founded the American Art Association of Paris, and spent some time at a large "dude" ranch in Wyoming. Here he entertained lavishly and indulged in a Wild West country gentleman raising of cattle and fine horses. The description of these things is spiced with anecdote and humor.

Colonel Anderson was the planner and first director of the Yellowstone Forest Reserve, the first large forest reserve in the United States and a model for others subsequent to it. This covered 9,500 square miles, an area twice as large as the state of Connecticut. The Colonel's difficulties there with "ornery" sheep rangers who did not like his plans make exciting reading. Then there is the story of his promoting with Buffalo Bill Cody the building of the Shoshone Dam and of what this meant in improving the conditions of pioneer Americans. Immediately following is the story of his building the Beaux Arts Studio Building in New York which has been a famous center of American art life. The description of the Colonel's own studio therein discloses one of the outstanding examples of the old style grand manner in this country.

His brief vignettes of the members of his family may seem to persons used to the fashionable incivilities of our times a little lush and sentimental. And his occasional lapses into verse are difficult to condone though they are in character with the man and his times. His art is dated. It is the apotheosis of the Victorian which is "false" to the dour and Calvinistic moderns who cultivate ugliness as a virtue, and while despising the story picture, indulge tiresomely in a misanthropic criticism of life through distortion.

Mr. Anderson's is a vivid and charming memoir of a pre-war American who lived largely, colorfully, zestfully. For any reader who is not a congenital rebel from Victorianism, it will be, I believe, an exceptionally pleasing and satisfying biography.

FREDERIC THOMPSON.

Pagans in Palestine

A Modern Pilgrimage, by Mary Berenson. New York: D. Appleton and Company. $3.00.

MRS. BERENSON and her husband, Bernard Berenson, the distinguished authority on Italian painting, and one other companion, toured by motor in a leisurely fashion both Palestine and Syria. They visited shrines, churches, mosques, observing the architectural detail, the worshippers; they prodded old stones in heaps, rummaged among them, studied old tiles; they opened hampers of lunch where were afforded the finest views of Jerusalem and the Lake of Galilee. They were at times filled with a reverence for beauty.

It is a curious book, "A Modern Pilgrimage." Partially a dry, undistinguished account of travels, it however does contain fine writing. As a guide for such a pilgrimage, it is of dubious value; as a companion for such a journey, meaningless except to one as "modern" as its author. Mrs. Berenson's attitude is sceptical, tolerant and intolerant alternately, scholarly, suspicious of faith, sure only of the dry husk of "what can be proved."

It is to the monuments of antiquity the Berensons made their pilgrimage. Theirs is reverence for "the great monolithic pillars with acanthus leaves," the "arched vaulting borne by a large central pillar," the "powerful but exquisitely sculptured frieze," the "antique size and proportions," the Greek reasonableness, the Roman majesty."

At Galilee, looking down at the view from the terrace of the church, Mrs. Berenson was "overcome with the tragedy of how this legend of the heavenly visitant bringing the Godhead to earth, slowly fashioned into beauty by the spirit of poetry in man, was all too soon obscured by dogma and superstition and ended in positive inhumanity as an item in a creed to doubt which condemned one to the stake and afterwards to the undying fires of hell." And it was on the Mount of Olives that she became "consciously aware of the inner meaning and purpose" of her "modern pilgrimage": "for turning to look across the Valley of Jehosaphat . . . to the great mosque and its gleaming blue cupola, with the flat roofs and the close packed domes of the town . . . a vision beautiful in itself and hung with the radiance of the imagination of childhood . . . was *our* Jerusalem, the goal of the new pilgrim for whom, with the failure of the older faiths, the worship of beauty is becoming the only possible form of religion and is acquiring the sanctity and the power of bestowing holiness and salvation on its votaries. . . ."

Those moments of pleasure one derives from Mrs. Berenson's book are oppressed by the presence in it of such passages containing but the husks of knowledge.

RAYMOND LARSSON.

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Briefer Mention

Psychological Principles of Education, by Frances F. Powers and Willis L. Uhl. New York: The Century Co. $2.50.

THIS is one of the volumes of "Century Studies in Education" of which Dr. Uhl is the editor. Its four parts cover quite thoroughly: individual development in modern society; pedagogical processes and procedures; psychology of school learning; and the psychology of conduct. The authors have drawn on different schools of experimental psychology and present the matter from a unified viewpoint. The educational application of psychology has received the greatest consideration, and the basis of conduct and its mental and moral implications have been treated with clarity. However, "the so-called 'faculty of thought' which exhibits a distinctly supersensuous element is not herein included. . . . The attempt to discover the true nature of such a faculty involves one in speculation beyond the scope of this treatise." Nevertheless, it could have been emphasized that the body-mind theory is the oldest and best established. The book, although intended as a text-book for beginners in normal schools and colleges, is extensive enough to be useful to teachers and to educational administrators.

Social Work Year Book, 1933; edited by Fred S. Hall. New York: Russell Sage Foundation. $4.00.

THIS is the second issue of the year book intended to appear at intervals of two or three years, presenting a description of organized activities in social work and related fields. The present issue besides having thirty new topical articles and a new list of agencies has back references to the first year book. There are also typographical improvements. A few minor inaccuracies occur; for example, the Catholic Boys Brigade was not established by the Catholic Protective Society nor was it founded in 1917, but cross references to the alphabetical list correct them. The added index is a valuable feature. The reviewer would suggest that in a future issue some books be listed besides the periodicals published by private national agencies. These might be consulted in the libraries.

CONTRIBUTORS

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From the discarding of many an old straw hat to the arrival of the productions that open the current season on Broadway, there are numerous indications of the customary return to workaday life that marks the passing of Labor Day. Yet for all the familiar signs of the approaching fall, events of the past week remind us that the weeks to come are filled with unusual promise.

1,500,000 volunteers of the NRA army have started their march throughout the land. Mussolini, as the last issue of THE COMMONWEAL predicted, appears to have won Austria over to his own Central European bloc and thus cleared the European atmosphere somewhat. The approval of the London Wheat Pact by the great producers of the world has been hailed as the first great step away from destructive economic nationalism.

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